

# Based on the Ethical Thoughts of Yoshida Shinto in Japan College of Humanities

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**Abstract:** Yoshida Shinto Has Dominated the Japanese Religious World for More Than Four Hundred Years. Its Shinto View, Shinto Mentality, the Emperor's Thinking, and the Way of Thinking That Blends with the Original Have Left a Profound Impact on Japan. It Also Provides an Entry Point for Understanding Shinto Ethics.

## 1. Introduction

“Japanese Shinto Thought Has Always Been At the Core Value of the Development of Japanese Ethical Thought, Which Has Not Changed [1]”. Yoshida Shinto Has Epoch-Making Significance in the History of Shinto. Attaching Importance to Yoshida's Shinto Ethics and Its Impact on Japanese National Thought is of Practical Significance for Understanding the Japanese National Worldview.

Inoue Tomomi (2013) “Yoshida Shinto Four Hundred Years” describes and analyzes the history of the relationship between Yoshida Shinto and state power. The author therefore takes this opportunity to further explore the ethical ideas of Yoshida's Shinto, Shinto mentality, the thought of respect for the emperor and the god, the thought of fusion and truth, and its ideological relationship with Confucianism, Buddhism, and Taoism.

## 2. The Acquisition of Yoshida's Shinto Religion and Its Ethical Characteristics

The Yoshida Shinto belongs to both the Shinto shrine and the school of Shinto anti-native, saying that “God is Lord Buddha”. Based on the ethics of Confucianism, Buddhism and Taoism, Shinto theory was presented for the first time and showed an independent nature. Under the principle of respecting the emperor and god, Ise Shinto, who replaced the royal family, gained the leading position in the religious world. He first established the centralized form and central-local Shinto network in the Shinto world, and has dominated the Japanese religious world for more than 400 years and has influenced it to this day.

### 2.1 Yoshida Shinto Religion Domination Obtained

First of all, the Yoshida family has noble blood, and has the right to sacrifice by God and Emperor. “He is the master and inherits the wonderful work of the ancestor God Tianerwu Ming, passed down from generation to generation. The root of his wonderful work lies in the main point of the family, which is irreplaceable. He is in line with the title of God's pillars, and in fact manages the eunuch. Official time has nothing to do with the legal order system and can occupy the top seat. This is the consideration of His Majesty the Emperor. [2] “

Secondly, Yoshida won both the priesthood and the “priest leader”, proving that he has the power and ability to lead the religious world. “The leader of the god official” means that the god official of the first-class Shinto technology is the person with the highest ethics and ethics.

Thirdly, the Shinto community needs a new leader. The Ise Shrine, which once dominated the Shinto realm, lost power. The shrines in each area built their own shrines and no longer took orders from the Ise Jingu. Yoshida used the “Ise flying god” to say that he concentrated the gods from all over the country, as well as the great gods of sunshine and prosperity, at the main headquarters, so that he became the leader of the highest shrine above the Ise shrine. That is God.

Finally, Yoshida compiled both Yoshida Shinto theory books, “Shinto”, “The Origin of Shinto”,

and “A Collection of Unique Shinto Nomenclature.” These three books are merging ethical thoughts such as Confucianism, Buddhism, Taoism, Yin-Yangism, and ancient Shinto. They both reflect the inheritance of past thoughts and highlight the uniqueness and purity of Yoshida Shinto.

## **2.2 Features of Yoshida Shinto Ethics**

First, the ethical relationship between God and the world is God's determinism. God does not create form but determines spirituality. “Gods, the heavens and the earth first, heaven and earth, super yin and yang become yin and yang. In the heavens and the earth, God, in all things, the spirit, in people, the heart. [3] “means that God exists before the world; in the world, God constructs a pattern of” god-spirit-heart “communication. “If there is no Shinto, there will be no Sanguang and no four o'clock. There is no Shinto in the earth, no five elements, and nothing. Man has no life without Shinto and no way. [4] “It means that there is no world without Shinto. God is the first cause and an inevitable prerequisite. But the god worshipped by Yoshida Shinto-Kunisho, does not create the world, but exists and lives” In “, it is God in a decisive sense.

Secondly, the ethical relationship between God and man is the communication between man and god. Sacrificing the heart means sacrificing God, and man can become a god.

First, people and gods communicate. God “says the heart in people”, “the heart is also God.” God lives in the heart of man. When man realizes the existence of God in his heart, his heart is in communication with God, that is, man and god are connected. Man should perceive the existence of God through his senses. People communicate with all things because there is God “in” with each other, and God is the root of man and all things.

Second, sacrificing the heart means sacrificing God. “Heart is also God” means work from the heart. Through keeping, quiet, feeling, and understanding of the mind, you can achieve internal and external purity, and then sacrifice to God. Inner purity is guarding the heart and meditating so that God “is”. Outward purification is to purify the heart through clean and holy Shinto rituals, to communicate with God by feeling the God in the heart. Purity inside and outside is the premise of the sacrifice. The result of the sacrifice is to make the inside and the outside cleaner, that is, to keep the heart, not to get lost, not to be disturbed by ghosts and gods, and to be ill. In short, the mind method is “only sacrificing one's own heart [5]”, and sacrificing the heart is sacrificing the god.

Third, man can become a god. Only by passing through Yoshida Shinto can he become a god. One can become a god, one is the ritual of the Yoshida god, and the other is the practice of the unity of man and god. Lord Yoshida is the descendant of the ancestral god Tianerwu. He has the blood of God and specializes in divination and sacrifices. He is the only one who penetrates the two realms of man and god. The righteousness of Yoshida Shinto is “the god of the heart”, and God equals the human heart. When the mind and God are connected, and man and god are united, the heart is God, and even if the flesh perishes, the heart that has become God will not die.

Yoshida's Shinto worldview is deterministic. God does not create the form of the world, but in the world, determines the spirituality of the world and all things. The mind method emphasizes self-cultivation to guard the mind, meditate, and realize the presence of God; clean inside and outside, through sacrificing God to communicate with God, and then keep the mind and God, and realize the unity of man and god.

## **3. The Integration and Influence of Yoshida's Shinto Ethics on Confucianism, Buddhism and Taoism**

The three Scriptures were created by integrating Confucianism, Buddhism and Taoism, and have epoch-making significance in the history of Shinto development. It marks the first time Shinto theory has been demonstrated, and it reflects Japanese Shinto's desire to transcend Confucianism and Buddhism to become independent. The method of fusion photography is to borrow the Confucianism, Buddhism and Taoism directly, and the second is to integrate the Confucianism, Buddhism and Taoism ethics.

### **3.1 Convergence of Confucian Ethics**

(1)Taoism and the Orthodoxy. The Yoshida dominance refers to the inheritance of the Yoshida family who inherited heredity from the ancestral god Tenerya and was run by the Yoshida family men for the royal family to control the divination sacrifices. The Orthodox refers to the theology that respects the royal family, and respects the gods of the royal family, respects the emperor, and lays the foundation for the Shinto community.

(2)The unity of God and man and the rule of God. Borrowed from the Confucian harmony between man and nature and the rule of benevolence, the idea of the unity of God and man and the rule of God was proposed. He established the pedigree of the National Standing Lizong-Tianzhao Great God-Tian Royal Clan, linking the genealogy and the imperial genealogy, the god and the imperial family. The Emperor is the living god on earth, and governs it on behalf of God.

(3)Become a god. Borrowing the terms Confucian mean, sincerity, sanctification, etc., the thoughts of Zhong, Shou and Shen Shen were put forward. But the purpose is not the golden mean of Confucianism, but the emphasis on the consequences of disasters caused by overdoing it. The way to reach China is to “go”, that is, to remove the disease by Yoshida's mind. The goal of Dazhong is to become a god. The key to becoming a god is to keep the heart. The mentality of keeping, calming, feeling, and understanding is the way of becoming a god, and keeping the mind to reach the way of God.

### **3.2 Fusion of Buddhist Ethical Thoughts**

(1)Borrow Buddhist terminology in theory. For example, “Shinto” means to understand God through the eyes, ears, nose, mouth, body, what you see, what you smell, what you smell, what you smell, what you have, and what you feel is the home of God. However, the practice of Shintoism is to perceive God and become God, and the Buddha is to pursue Buddha fruit and become Buddha.

(2)Eighteen realms are proposed in Shinto doctrine. Imitating the 28 days of Buddhism, the Shinto realm is divided into 18 ways. Although not as subtle as the division of Buddhism, it does raise the realm of Shinto theory and practice.

(3)Fusion of Buddhist mentality in Shinto mentality. Yoshida's mentality is abiding, quiet (clean), feeling, and understanding, while Buddhist mentality is abstaining, fixed, and quiet. Yoshida Shinto emphasizes mindfulness, peace of mind, cleansing of mind, ability to perceive, or mind.

### **3.3 Photos of Taoist Ethics**

#### **3.3.1 The First and Decisiveness of Yuanshen**

Yoshida both emphasized the firstness and decisiveness of God, reversed the relationship between the formation of heaven and earth and the origin of God, and elevated the status of the standing god of the Yuanshen kingdom. Therefore, Chang Lizun of Yuanshen Kingdom preceded the yin and yang of heaven and earth and determined the existence of yin and yang of heaven and earth.

#### **3.3.2 The Combination of Super and Creation**

Yoshida identified the deities, emperors, and creational thoughts based on the “Book of Japan” and “Ancient Chronicles”, but at the same time adapted the records of ancient books, which alone gave birth to the permanent standing statue of the Yuan God Kingdom and placed it first in the world. “Gods, the heavens and the earth first, ... therefore, God is the root element of the heavens and the earth [6]”, “God is very god, precedes the heavens and the earth. The Tao is very Tao, surpassing Qiankun [7]”. Therefore, Yoshida continued to use the creative thinking of Taoism-derived creatures and the Japanese gods to give birth, and at the same time, he used the national standing statue as the elementary god to determine the existence of the universe.

#### **3.3.3 Dialectical Thinking**

Taoist dialectical thought is everywhere in Yoshida's Shinto ethics. For example, the movement and stillness of the mind, the presence and absence of the mind, keeping the mind and not keeping it,

inner purity and outer purity, purity and unpurity, and Yoshida's thinking about the relationship between Japanese Shinto and Confucianism and Buddhism. Yoshida simultaneously subverted the relationship between the gods and Buddhas of the “Buddhism and God's obedience” at that time. Respecting Yoshida Shinto was the source Shinto and the only Shinto. It also justified the Taoist dialectical thought of “rebel, move of Tao.”

#### **4. The Impact and Ethics of Yoshida Shinto**

Yoshida Shinto has dominated the Shinto community in Japan for more than 400 years, and its Shinto ethical thinking has also become an entry point for understanding Japanese society and Japanese national behavior and thinking.

##### **4.1 Continuation of the Emperor's Thoughtor Ideas**

In modern times, after the Meiji Restoration, Japan promoted capitalism on the premise of respect for the emperor, promulgated the “Constitution of the Great Japanese Empire,” “Education Slang,” and legally determined the autocratic system of the emperor. Since the end of the war, whether Japanese dignitaries visited shrines in official or unofficial status, or the corporatism shown by the Japanese public to a certain extent, it has reflected the existence of the honour and respect for the emperor.

##### **4.2 Fusion Photography and the Use of the Original Thinking Mode**

Yoshida Shinto is itself a successful manifestation of the merging of photography with the true mind. In the modernization process of Japan, Japan is inherently to become a Japanese-style Japan. The transplanted things are blended to facilitate the development of the nation, so that the newly transplanted things have the Japanese nationality, that is, the nature, rather than being transplanted. Coming things assimilated, lost nationality, unable to show the true nature.

##### **4.3 Extensive Penetration of Yoshida Shinto Mentality**

Although Yoshida Shinto has withdrawn from the stage of history, its mind, law, consciousness, sense, and understanding have been divided into the mind and the mind, which has penetrated into all levels of society, forming the Japanese nation's experience in dealing with people and feeling nature. Unique thought core and national characteristics.

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